

Cavaliers



Vindicating the G A V A L E E R S from a
partiality, or rather a passionate aspersions
too rigorously put upon them for
making Churches Prisoners
and Stables.

W. Berein is disguised, disguised.

not the lawful title, yet, as this is
an avoidable necessity of



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may. 19: vide may. 12^e

21

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A N

APPOLOGY

Vindicating the Cavaliers, &c.

Any of this Kingdome, have seemed of late to be much troubled, (I cannot say in conscience, untill it better appeare by their conversations: that they make a conscience of any thing, therefore, let it be trouble in their thoughts;) and trouble others with their silly discourses, about the throwing downe of Organs, silencing of Cathedrall Roarers, and Squeakers, battering of Images, defacing the Popish paint, & gaudery of Churches, and assaulting immodestly forsooth, and irragiously, not onely that sacred smock of the whore of Babylon, the Surplise, but also the formalists grand Charter for Heaven, the Common prayer Book: all this while these devout men have not bene at all perplexed, or moved at that piacular insolence, and more then hearthenly impiety of the Cavaleers at *Oxford*, *Kingstons* upon *Thames*, & *Gloucester* have not onely made prisons, but by the inhumane restraint of their Prisoners, taken & in *Devonshire*, and *Cornwall* stables of Gods houses: so reverentiall and devoutly tender of the honour of Gods houses, have these Bishops white boyes been, who yet in the account of some half witted Guls, are the onely Patrons both of Church-men, and Churches, & the truly zealous advancers of the Protestant Religion. The serious consideration of which, calls to my remembrance, that no lesse true then famous axiome of Divines, *quicquid propter Deum fit, aequaliter fit* (1.) what is done to Gods glory is alwaies done

done upon the same occasions, for he that honoureth God upon true Grounds will honour him impartially, and at all opportunities alike; by the help of which substantiall ground I shall at once confute both the practice of the dissembling Cavalier, and also the opinions and discourses of those formall Protestants, who upon all occasions decry the Brownist and his practice, and yet have not an ill word for these cursed Cavaliers, who farre transcend the Brownist in that very particular; whereof the Brownist in their misguided partiall judgement stand guilty.

First then, if the Cavalier in good earnest dislike the rudenesse of the Separatist, in laying violent hands upon these sacred Utensills, appointed by our holy mother-Church, for the setting forth of Gods worship with more luster, and a stronger Influence upon the dull affections of the vulgar, why doth the same Rake-hell so farre forget his own discourse, as to unhallow not onely the sacred implements, but the very Churches themselves, if his eye were all on Gods glory, in his accusations of the Separatist? he might see as just cause to condemne himself, who doth the same thing in a more notorious manner, if any love to God set his tongue on work against the Separatist, it would teach his hand to abstain from that which he so deeply censures in the other.

Secondly, tell me, thou lukewarm, or rather key-cold Protestant, who art alwayes snarling at these poore despised Christians, whose practice thinkest thou is more scandalous, the Brownist's, who out of conscience labours to purge our Churches of these Babilonish Reliques, or the Cavalier (who at least without, if not against Conscience) transforms the very Churches themselves into Prisons, Stables, lakes? didst thou adore these stinking Cavaliers onely (as thou saist) for their zeal and Religion to Gods houses, then couldest thou not hold also from defiling them for their unexampled polluting of them: either then spare the lash of thy venomous tongue towards the one, or else spit thy venome also at the other.

Our Saviour thou knowest (if I may without offence mention that sacred name, when I talk of these varler.) tells us that the temple is greater, and holier then either the Altar, or gold upon the Altar, and accounts of the Scribes, and Pharisees, as of blind buzzards, who thought otherwise *Mat. 23. 17.* If it be so then I hope the blind formalist by the same force of reason will be convinced, that the churches themselves deserve more reverence from us, then Organes or other Popish trumpery; if therefore thou hast any heart (thou besotted ignorant formalist) to put in practice the former golden rule above mentioned, fail not to remember that when

thou disgorgest thy rancor against Separatists for dishonouring Gods house, thou oughtest at the same time to bespatter the Cavalier, who much more dishonours it; if thou forget this thy duty inforc'd upon the same ground, then take it not amisse, if thou be hereafter accounted by every wise man that hears thee a shamelesse Censor; and that thou rather discoverest thy malignant humour then any judgement, when thou severely reprehendest the one, and sparest the other, who more justly deserves thy bitterest reprehensions.

But notwithstanding all that hath been said, or (it may be) can be said, are there not some so impudent as to palliate and varnish over this cursed fact, who yet keep on barking at the poore separatist? nay are not some grave Doctors of that University, where this fact was committed, who have had the fore-heads not onely in their private discourses, but (I would I could not say it) in the pulpet, as it were in despite of all that which hath hitherto been preached & written, by that practise to the contrary, to legitimate that base action and proclaime it not onely lawfull and seemely, but laudable? and now here I beseech you upon what learned grounds these grave beasts have so determin'd it? because forsooth the Cavaliers were necessitated to what they did, wanting other convenient receptacles for their prisoners. Fye upon that foule mouth that said it, fouler I wis then those profane Churches after a months defilement: for were there in all *Oxford* no unsanctified Colledges, which might with more convenience and lesse scandall have been converted into Prisons and Jakes then God houses? to my apprehension, rather then you should have so thwarted your Episcopal doctrine, by such an unheard of president at such a time, when your zeale for Churches and their ornaments should have been most conspicuous, had it not been much better, and more advantageous to your cause that your selves had wanted for a time the convenience of houses, then that Gods houses should bee so fouly dishonoured. *Vobis ipsis spectantibus & plaudentibus*, whilst your selves were lookers on, nay applauders and collourers of so shamefull an action? especially since you cannot, but have fresh in your memory, that at the reedifying of *St. Pauls Church* at London, good *St. Gregories* was demolished by the Command of your then great *Metropolitane*, that so *St. Pauls* might have the more elbow-room; for no man hath yet heard of any other cause, whence I thus reason; If God himselfe may be cashiered of a Church meerely out of a silly complement to *St. Paul*, your selves might with patience have layen in the streets (a decent lodging for such *Athenists*) for the preserving Gods house from such unexpiable dishonour.

Yea

Yea but another Reverend beast said that this disuse (how finely the man could phrase it) of these Churches, was onely for some short time; he that said so, might as well excuse a sonne that ravisheth his Mother, by saying he did it onely for a time; can the beggarly circumstance of time excuse that odious practise which should not so much as lodge in your thoughts, the least minute of time? Moreover the people of *Oxford* know for how long time this Sacriledge was continued, and how ready the same men are (should God permit them any more to conquer, which the base use of their past victories will, I doubt not, avert) to doe the like or a more impious and scandalous act at any time.

But it hath been gravely answered: that the Prisoners, good men had their option, at least deserved no other place of their restraint then Churches. Had these Caytiffs knowne so much, they had questionlesse found prisons some where else; least in any thing these poore Saints should by their meanes have had their desires; againe these poore men though they most of all love Gods houses, yet know, that to love them for such uses, had been to have loved the abuses of them which were not to love them.

Another incarnate Divell said aloud, that such Puritans deserved in that house to be punished, where by their precisenes they had so often offended; which is all one as if he had said, they deserve there to be punished, where God had been by them so devoutly serv'd. What reward waites for thee thou Helish tongue? *similis labra tuctucas*, a blasphemy well bebecoming a Court divine; nevertheless the truth is, what ever pretences they have sought out for the palliating this unparalel'd piece of Atheisme, for so it would have been accounted three yeares since, even by the whole rabble of these Cathedrall Sycophants, the true cause I say of this vile fact was none other then the base esteeme (however they have seem'd to carry it) that party hath of Churches: of which as formerly they speak with reverence, and entered them with great shew of devotion, and at other mens charges adorn'd, & set them forth with all manner encomiums of holynes, so now the tide of things being somewhat turn'd, and Policy coming in the room of shewfull Pageantlike devotions, as a more helpfull assistant to the present exigencies: now I say the same men whose thoughts were wholly possess'd with Popish projects of attiring Churches; thereby to approve themselves to their Cantaburian Idoll, are as well content that the same Churches should be profan'd by the vilest offices: Nay most confident I am, and so I believe are all others who have with discretion lookt into their dissembled outward devotion, that so their cause may be advanced by it,

the best of them came not, if all the Churches in England were converted into synagogues for Jewes, or Mosques for Mahomet, nay their height of joy it would be, if all our Churches were turned (as of late some of them you know have beene) into Prisons, so Puritans and Roundheads fill'd them: and if all manner of service of God were for ever laid aside upon condition the title of their Lordly revenues were chang'd from frank Almoynge to fee simple, whereby they might durably entayle their pride and luxury upon their licentious brats and posterity.

Had not some such christian thoughts and desires as these, lodged in the breasts of our Court-Clergy-Parasites at Oxford, it is impossible but that upon view or notice of that Publique Profanation of their Churches, either some Arch-bishop, or Bishop or Doctor, especially that Ceremonious Master of Balliol Colledge Do. Laur. who wore the consecrated slippers, and spent most of his stock of learning upon that empty discourse of his, touching the holinesse of churches, should not have made way to his Majesty, and after this or the like manner have eas'd his conscience, and express'd himself to his sacred person.

Most gracious Sovereigne, defender of the truly annient Catholique faith, and the great protector both of Churches and Churchmen.

I humbly crave your Maiesties gracious pardon that I your Maiesties most unworthy servant, yet truly loyall subiect dare adventure to open my mouth before your sacred Maiestie, having not first received your Maiesties commands for the unloosing my infant tongue.

Your all knowing Maiestie cannot but exactly know and it hath been a subiect frequently stood upon and gravely pressed in your Maiesties audience, by your Maiesties most faithfull subiects and servants the Arch-bishops, Bishops and other of your learned Clergy, whose happinesse it hath been to performe their duties before your Maiestie in the house of God. That the materiall Churches or Temples are places set apart & consecrated to Gods peculiar service. That God himselfe whom the Heaven of Heavens cannot containe, delights to dwell in these houses made with hands, vouchsafes a speciall presence unto them, and conferrs at the instance and devout importunity of his pious servants a real though ineffable holinesse upon them, and therefore in all ages of the Church, more especially in the purest times when the seemly worship of God most flourisht, a singular care hath been alwayes taken to preserve these sacred fabricks from common uses, especially from Profanation; in imitation whereof (for your divine Maiestie cannot fall short in any point of the most renowned Christian Princes) there is, at least hath been of late yeares under your
Ma-

Majesties most religious Raigne, the beauty of holinesse so farre forth to be found
 in your *Majesties* Churches, that in despite of these ignorant peevish male-
 contents who care not or rather dislike that Gods houses should be as undecently
 or stuttishly kept as their shops or Barnes? Churches have been to admiration
 adorned, Altars erected, Copes, Tapers, Crucifixes and other comely and ho-
 ly ornaments brought in use againe, and by your *Majesties* countenance, and
 the vigilancie of the Reverend Fathers of your Church, the ancient and sole
 refreshing worship of God so settled; not onely in your Churches but also in the
 affections of your Subjects, that a proportionable reward thereof in this life, the
 choyssest blessing of Heaven surrounded your royall throne, the maligners of
 your *Majesties* Diadem and the sacred Miter, find few, at least, no conside-
 rable advocates. Indeed it cannot be dissimul'd that of very late dayes by
 the mighty working of Satan, these contemptible muschromes (but now touched
 as) discovering a discontented party though from different grounds from
 them) amongst the Nobles and Commons in the late Parliament of your
Majesties own most Gracious calling, who envying the happinesse of your
Majesties meniall servants, and some select Ministers of State, whom the
 beames of your *Majesties* Grace had most justly made glorious, or
 (which is nearest of all the truth, lowring at your *Majesties* royall scepter, the
 Prerogative, a tribe of Politicks destitute of all deserts, or else your omniscient
Majesty had certainly taken notice of them) yet highly conceited of an indis-
 overable, worth and eminency in themselves, and a suitablenesse to high
 employments, which God knowes they eminently want; unto this seed of evil
 doers permitted by the Divine Providence in your Kingdome, onely to exer-
 cise the vertues of your accomplished Councell, have this onely reserve of
 turbulent Cartwrights Geneva novelty applied themselves, and in requitall of
 their crafty sympathizing with their Rebellious ends, have been admitted into
 their confederacy, who so gracious with them, as these Church-racking, in-
 multrous spirits, these every where unprotected, and baffled Sectaries, who
 againe the better to gratify their new masters, and to approve themselves, and
 (which is their meat and drink) to doe mischiefs, upon apprehensions of their
 new patrons designe fell speedily, and furiously (as their man-
 ner is) to work, blew the coales most zealously to their Rebellious enterprise,
 disparaged the Crown: blemished that intimate Peerlesse Consort, in ma-
 king inferiour to that greatest saint of her name in heaven, but immortality,
 threw dirt in abundance upon the sacred Miter, buzzed impure notions of
 license, and independency into the credulous vulgar, in a word so plaid their
 parts in scurrilous libells, Sermons, discourses, that in short time, they which
 so:

* Velleius
Paterculus.

for them a work had nothing almost left for themselves to do, but only to
admire the dexterity, and successfulnesse of these formerly condemned instru-
ments. Whereupon their new masters abundantly sensible of their sufficiency
began to unfold themselves more freely unto them, nay threw open a wide
gap to their familiarity, solas't each other in their low ungrac'd condition
as Caius Marius and Carthage did of old in the Historian prayd together
for the confusion of the Churches and Kingdomes glory. Prerogative and
Prelacy; indeed by Gods connivance in Proesse of time, so it came to passe,
that this mongrell monstrous beast begotten betweene a soet'ary and an
envious Peere, so thrived and gathered strength whether thorough the novelty
of the proiect (for the Vulgar are usually ravished with new fangles) or the
activity and zeale of these cursed incendiaries, who lest no stone woull'd to bring
about the designe; your Maiesties Cathedrall subiects were put into a brasly
feare, that their fatal period and desolation was drawing neere, and that Pre-
lacy (which I tremble to relate) was either to be devorsed from Prerogative,
or else both as they had long stood, so in a trice were to fall together, and the
glorious Church and Monarchy of England to run the same base fates with
Democraticall Scotland. This unexpected hurli-burly (as there was just
cause) soone put your Maiesties sacred Clergy out of these devout offices,
which held the peoples hearts unto them, and we became a sort of men cheap
and contemptible, untill at length it pleased God by a new asseffion of Martiall
vigour to strengthen your Maiesties sacred arme, and to rouse up the sleepe
courage of your liuge people, so farre that the greater and better part of your
Kingdome, were animated to declare to fight for your maiesties rights (a large
portion of which have no other fountaine then your Clergies height, and
nearnesse to your Maiestie) since which time (your Maiestie and we all can-
not but with exultation acknowledge) by the Cathedrall prayers of your Cler-
gy as well as by the sword, o thefsonn of Mars, the heroick Cavalier: ma-
ny glorious victories have been obtained, as at Keinton, Branford, Marlebo-
row, Cirencester & in the Northall which an dither est, which are yet to come
are under God, wholly to be attributed to the speciall respect the Almighty
beares to your Most Religious Person, and to the Canonick, Cathedrall
Prayers of your upper Clergy, so that now your Maiesties, & your Church-
es glorie, seemes on ly to have been Eclipsed for a time that it might shine
forth again in fuller strength, & gaine new beams by that disconsolate interrup-
tion. Yet after all these testimonies from heaven of the truth of your Maiesties
cause, one particular there is, by the demerits whereof without early prevention
we may chance to hazard all our happinesse in the very haven, and that is it,
which

Which with submission to your Majesties divine judgement I shall now take the boldnesse in a few words to discover, and it is none other then that most unhappy accident cast in of late, no doubt by the impure hand of Satan, nay to blast our budding, nay almost flourishing hopes, that unparalleled profanation of Gods and your Majesties Churches, which I began to looke at, at the entrance of this my addresse to your Majesty, but was diverted and thrust aside by those uncivill justlers of Monarchy it selfe, whom I could not but for a time let flie at, even in the presence of your Majesty; returning therefore from whence I have so long digressed, I shall now by your Majesties pardon and patience, cloze this humble tender of my duty and conscience in a brieft representation of this horrid fact, and the inconveniences, or mischiefs rather; which either have already, or will in reason infallibly attend it. The fact such, that I feare those so effectuall Cathedrall orisons of your Clergy, without some specciall miracle of mercy from heaven upon them, cannot expiate, and therefore the mischiefs which must attend, will correspond to the deserts of such a Cause, if a timely humiliation ward them not off from us; I cannot then (dread Sovereigne) longer dissemble that, which is the joy and hope of your enemies, and a raser upon the hearts of your most faithfull Subjects, That too well, and too far violation of two of our neighbour Churches here in Oxford, that of Saint Giles, and Maudlins Parish, into which your Provost Marshall (no doubt for want of other convenience, but that satisfies not) thrust that Rebellious crew which a late Victory brought from Cirencester: I have heard the like was done at Kingston, but I will not beleve it, oh that no man knew or beleved this, it is the best wish I can breathe out, next unto that, it had not at all been done, but done it is, I would there were an Act of oblivion past upon it, at least I would we could as easily gather up the infamy of it, as it might have been prevented: Your Majesty I know is cleare and innocent from this great offence, may the punishment fall upon that head which first conceived it, and may your sacred Majesty be untoucht, better your Church, your Kingdome fall, then your sacred person feeble but one twinge of the toothache: How loath me thinks I am to speake out all, how officiously my fancy stirs my tongue to other matters, but my thoughts will not, out it must, lest it burst in the delivery; your Churches (gracious Sovereigne) your Churches are dishonoured, defiled, become an abomination in the sight of heaven, your Churches only dedicated to heavenly uses, are made to serve the vilest offices. Neither the sacred Font, that fountaine of spirituall life, nor the blessed Altar, that heaven upon earth, where Christ vouchsafed us more then his spirituall presence, can say I am not polluted, I am not vile and contemptible, can the enemy say lesse, Where is now their God? Certainly he will say, What is become of that reverence, that prostration, that opinion of holinesse, used and said to be in Churches, was all that service but a

frolicke, but a toy, but a scene made to serve the times, and Churchmens turnes, will the next course of serving God be thought other then another frolicke, a humour, a base accommodation to the times? Will your Reverend Fathers be hereafter beleaved, when they shall gravely tell that too much reverence cannot be used in the house of God, where God hath a speciall residence, is more present then elsewhere in the world, who can with silence, with patience, see God himselfe put out of his possession, and not be Martyrs in the vindication of such Sacrileges? Were there not houses to be found in your Majesties territories capable of these miscreants, besides your Churches? Let me once speake with freedome to your Majesty, better had it been that these Rebels had yet remained unquelled, that these enemies of your Scepter had yet exalted themselves, then that your God should have been thus dishonoured, better had it been to have fled before our enemies, then that our God should have been put to flight, and chased from amongst us, and that in time of need, when Monarchy, nay more, Episcopacy is so boldly assaulted. I feare dread Sovereigne, I would this feare were groundlesse, that Wallers late Victories, and the consternation of your Subjects, owe themselves to no other cause, then the profanation of these Churches, those enemies of your Crown and heaven, though no friends to Churches, were yet so modest, or so politicke, as not to adventure upon this way of incensing heaven, untill they saw Gods justice ingaged against your party in some notable stroke of vengeance, so religious they were, as not to be leaders in the crime: I have done, and my hearts desire it is, that future misfortunes makes not your Majesty too sensible of the truth of that which is the silence of others who better might have spoken, Command of conscience only had me say,

Vivat Rex Carolus.

Such a Homily as this would, whether you respect the flattery, the blasphemy, the superstition, or the spightfull excursions not amisse have suited with the grave managing of a *Cathedrall* beard, and I wonder that none of all that rout of *Cathedrall* fugitives which now embale the Court, had not remembered to bestow on his Majesty one cast of their wonted zeale in this argument, but the truth is, the bouncing of Guns, the prouncing of Horses, the rattling of Armes, the pledging of healths, and the curling of Schismaticks and Parliaments have disfurnished our *Cathedrall* Droones of all thoughts of the holinesse of Churches; alas, when Episcopacy it selfe is so fiercely struck at, nay wounded in a vitall part, can a Bishop have the leasure, in such a time when all thoughts and industry is too little in seeking plaisters for the wounds of Episcopacy, to trouble and distract his minde about the service of God, and holinesse of Churches; indeed a time of deep peace was seasonable for such thoughts, a time hewne out for the advancement of Churches and Churchmens pomp,

pomp, was now indiscreetly allowed to the ungratiating of Churches both
 with King and People : but the depth of *Cathedral* miseries now it is, that it
 can only be said, such times lately were, when the wheele of Fortune is turned,
 and the robustious souldier sits uppermost, and at the next whirle the inexo-
 rable Seperatist may chance to perk up, *Cathedral* men may commendably
 leave off tithing Mint and Cummin, leave off talking of Altars, and holinesse
 of Churches, and sadly meditate on those weightier matters, of maintaining
 wives and children, of securing their Carkases from the Parliament, and
 their houses from that terrible word *Plunder* : Me thinkes I heare a *Ca-
 thedral* Humble-Bee buzzing out some such dolefull straines as these, Oh that
 there had been so much providence in our Velvet Nodles, as to have thought
 there might have been a Parliament, and such shrewd heads in it, that the re-
 wards and Grace of a King cannot purchase such as can overmatch them,
 which yet seemes very strange, especially since such care was taken to bring
 idlenesse and licentiousnesse in fashion both at the Innes of Court, and Uni-
 versities, so that it had been (one would thinke) an easie matter for a Prince,
 in whose hand was the staple of all preferments, to have had choise of instru-
 ments for any service, especially by the concurrent assistance of the Law and
 the Gospell, but yet which way soever it came about, improvident we were,
 and irrespective of afterclaps, else we might have laid up friends in *Banks*,
 even amongst the Seperatists themselves, which now would have besteed us
 in time of need, somewhat in prudence might have been abated in the rigorous
 exaction of Ceremonies, the Canons in force might have been executed with-
 out spightfulnesse and delight, in the punishment of such as were found tardy,
 Churches might have been adorned like Matrons, not tricked up like strum-
 pets, like the Idolatrous Temples of Rome, enough might have been done to
 draw on devotion, though all had been omitted which served to erect a wan-
 ton love to Churches, it might have been said, and scarce gainsaid, that
 Churches were fitly both raised and used for the publike service of God, it
 needed not to have been added an unexpressable holinesse was impressed on
 the walls, by meanes of consecration, and then if an urgent necessity, as since
 hath happened (but then I beleieve had never been) had turned a Church into
 a Prison, it might fairely have been said, that Church had lost its use, not lost
 that holinesse it never had, and then this vile practise of the Cavaleers had not
 thus stuck like a bar of infamy in our Cathedral throates, shall I say, or upon
 our consciences, if any such thing we have hardier, to be removed then taking
 up Armes against our Prince, from the tender Conscience of an honest Brow-
 nist, neither then (say I) had there been occasion to have raised or resolved

these two questions mentioned in the frontispeece, which in the last place call for a dispatch, and the first was this :

Quest. Whether the Seperatist (as he is called) who makes his house, or (as it is said) his Barne a Church, be more scandalous, or the Cavalier (who looking another way in his discourse and profession) hath at Oxford, where his Majestie resides, turned Churches (with reverence be it spoken) into prisons, and fakes, and in Devon: at many places into Stables.

This Question seemes to be, and is, I beleeve, in some mens apprehensions, a Case of Conscience, yet, I feare me, little will be contributed either from the Popish, or Protestant Casuists towards the decision : for, as I guesse, they have not heard of it, much lesse handled it; neverthelesse feare not, Gentle Reader, but that it may be fairely determined, for I have heard a wise man say, that a tollerable understanding best states a point of Conscience, when there is least of these Casuists both directions and judgements in it. Give me leave first to explaine some things in the Question, and then thou shalt have my iudgement, such as it is, in this weighty matter. First then, by the Seperatist I meane all those people of new or old *England*, who either will not, or else have no great heart to ioyne in the outward worship of God, with any, be their learning or esteem what it will, whomake a conscience of the Ecclesiasticall poliey, or Discipline of the Church of *England*, as it was lately mannaged by the Archbishops, Bishops, &c.

2. Secondly, I adde that Parenthesis (*as they are called*) to imply that in my judgement, though they are usually so called by the adverse party, yet they are ill called Seperatists, for (good men) they agree throughout with the formall Protestant, in the maine of Gods worship, and in the whole Doctrine of the Gospell, but Seperatist only in that, wherein they are in conscience perswaded they ought not, and the adverse party cannot, in the judgement of any indifferent man convince them, that they ought to ioyne unto them : Indeed when it shall be made cleare, or certaine, that they ought to ioyne with the *Cathedrall* party, and then they shall stand off, I also shall be well contented to have them Christened Seperatists.

In the meane time I wonder that any, at least iudicious men, should fasten a terme of disgrace (for so it is accounted) upon men both upright in their lives, and Orthodox in their tenets, meerly for not according with them in a humour, for not complying in a point of outward uniformity, when variety (for ought hath beene said to the contrary) hath both as much decency, and might

might have for its companion, as much charity, in my poore iudgement (which I professe in Gods sight is impreiudiced for ought I know in this cause) men may as well call him a Seperatist, that betakes himselfe from one neighbourhood to another, or from one Corporation to another; for as such a man may be as good a Subiect to his King in both places, though hee observe not the same Customes, and should be accounted so; in like manner the other whom heedlesse men call a Seperatist, keeping the Relation to God, and his people inviolable, so farre as God Commands him, at least sincerely indeavouring it, is capable of, and should have our Charitie, and good opinion (though he differed from us in these outward Ceremonies) as cordially, as he that most of all complies with us, nay, more many times, if reason may be heard, for many agree with the *Cathedrall men* meerely out of fashion, and this man differs out of conscience, and what man, who is found in the Head-peece, likes not a man better than a *Jacke-an-Apes*, at least each wiseman should doe so.

3. Thirdly, when, I say, [*That the Seperatist makes his house or (as its said) his Barne a Church*] I speake it againe in the words of his Calumniators, for it hath not yet beene made apparent that he doth either, at least, not the latter, how ever it is not their constant opinion (who beare that name) that Churches should be disus'd, and Barnes, or private Houses serve in stead of Churches, onely this much is true, that in regard they are offended at the Customes and humane impositions in our publike worship, they chuse rather to serve God in their private houses, or it may be any where, then omit the performance of so necessary a duty, so that what they now doe is onely *In casu necessitatis*, and whilst our publike places of worship are not open, at least, for the seppish Ceremonies used in them are offensive to them.

4. Fourthly, the burthen of the *Quere* resting upon these words [*More scandalous*] It is but convenient that this phrase of comparison be well weighed: First then, I would not have any man hence inferre, that the practise of the Seperatist is at all scandalous in propriety of speech, because I am about to prove the practise of the Cavaliers is more scandalous, for the scandall which ariseth from the practise of the *Nonconformist* (for so may he most fitly be called, unlesse you please to call him, what in very truth he is, an honest man,) is only *Scandalum acceptum*, a positive Scandall, a scandall in fancie and opinion only, whereas that of the Cavalier is *Scandalum datum* an active scandall, a scandall in truth and reallity: Secondly, I would thus be conceiv'd that to any man that makes a conscience of his ways, the Practise of the Cavaliers upon supposition of their owne principles touching the holinesse of Churches, which

the Separatist conceives, and that truly most false, is, at least ought to be accounted more offensive, even to the men of their own party, as having in it a just cause of scandall, then the practise of the Non-conformists; suppose all true which is objected, can be either to the Cavalier, or any Christian whatsoever, the former being truly scandalous, the latter in a groundlesse opinion onely, and therefore the former is more scandalous; neverthelesse leaving the indifferent Reader to his owne judgement touching what is scandalous, or more scandalous, I shall, I doubt not, by the Reasons following make it evident *ad hominem*, at least that the practise of the Cavalier is most scandalous, and that out of the notorious Position of their owne party.

First, then one point of their Divinity is, that Irreverence in Churches is scandalous upon this ground; they condemne all such as bow not at the Name of *Iesus*; all such as receive not the blessed Sacrament Kneeling, all such as bow not at the Altar, or stand not up at *Gloria Patri*, &c. as scandalous persons, whence I subsume, that if these men are upon these titles scandalous, then *a fortiori*, much more the Cavaliers, who by dishonouring, by polluting, and unhallowing whole Churches, at once cast offes all those observances, the very neglect whereof in others they cry up as scandalous.

2. Secondly, another principle of theirs is, That throwing downe of Organs, silencing of Cathedral Roarers and Squeakers, overturning of Idolls, battering of Paint and Images, pulling up tailes, assaulding of Surplices, and Common Prayer-Bookes is scandalous, whence I likewise inferre *a fortiori*, that thus violating of whole Churches, and prophaning and unhallowing all the sacred Utensils of Churches is much more scandalous, which is the knowne gracious practises of the holy Cavaliers.

3. A third Position of theirs is, that by vertue of Consecration there is impressed an holinesse on Churches, and therefore such as unhallow them in any kinde are eminently scandalous, yet the Cavalier (whose Doctrine this is) notwithstanding this holinesse of Churches, converts Churches into Stables, Prisons, Jakes, a worser unhallownesse then which cannot be imagined, unlesse the Cavaliers themselves quartered in Churches, and by their blasphemous Oathes, Execrations, ribaldry, made their Church (which their conscience would not startle at) their hell.

4. Fourthly, and lastly, they Vote unanimously that the Separatist, who makes his House or Barne a Church is truly scandalous, and if so, then let any man of conscience or judgement, tell me whether the Cavalier be not much more scandalous, who instead of making his House and Barne a Church, transformes his Church to what was said before. That this last Argument

ment may have (as its fit) its full weight and emphasis, consider with me (good Reader) for a short time ;

First, the Fact of the Separatist with the aggravations of it.

Secondly, the Fact of the Cavaliers and its aggravation.

And then by an equall ballancing or comparing them together, any man may easily discern whether of the twaine is more impious and scandalous, the Separatist or the Cavalier.

For the first, the Separatists Fact is, that he makes his House or Barne a Church, for let that also for once be admitted, which yet hath not beene proved, but by Fame, which is usually a Lye, now what it is to make an House or Barne a Church ? and wherein lies the hainousnesse and offence of him that doth so ? I answer, to make a private House or Barne a Church, is either to doe the Offices which are proper to a Church, or to allow the Offices which are proper to a Church to be done in a private House or Barne ; what these Offices are, those of the Cavaliers who come to Church cannot be ignorant of, and they are chiefly ; 1. Preaching or Expounding the Scriptures. 2. Administring the Sacraments ; unto which you may adde, if you please, as secondary things ; 1. Prayer. Secondly, Marriage. Thirdly, Burying, and then either all, or most, or some at least of these must be done by the Separatists, or any other that makes his House or Barne a Church.

2. Secondly, the aggravation or crime of the Separatists fact is this. 1. That he [*the Separatist*] who possibly, or probably, or certainly is not in holy orders, that is, hath not been sanctified by any Bishops sacred Clutch, now appointed solemnly to the performance of such holy duties, yet usurpes and dares to doe the office of him, that hath been thus consecrated or hallowed unto them. 2. That he the Separatist, a layman, and not of the Clergy, dares doe these offices in a private house, or which is more, in a barne, in the audience of Rats and Mice, which should only be done. 1. By Clergy men. 2. In consecrated hallowed places. 3. His fact is aggravated by the Law which hee violates in so doing, which is first the Statute Law of the Land, as they say, Secondly, The Laws and constitutions of the Church of *England*. Thirdly, the Canon Law, or the Popes Law (which *Luther* called *merdam Papalem*) and which yet sticks upon, and layes hold on us, where it is not against the Lawes of God, or of the Land ; as they say, Fourthly, his fact is further aggravated, 1. By the time, for he is generally said to doe these offices at an uncanonicall time, as in the night, or when he lists, when the Spirit (as the *Cavaliers* Phrases it sweetly) moves him. 2. By the manner of doing it, which is, they say, 1. In spight and opposition to the Hierarchie. 2. Without these holy weeds, and customes of Vestments, as Surplice, Cap, Cope, Crosier, Rochet,

Rochet, Gowne, Canonick Coat, consecrated slippers, without cringings, prostrations, stations, or conversions to the East. 5. All this he doth out of conscience, and full perswasion that what he doth is more acceptable to God. And are not these, my friend, haynous things, and unsufferable in a Church, and Christian commonwealth, and offensive to all that heare of, and see it?

In the next place consider with me the fact of the Cavaleer, with its aggravations.

His fact is, that he converts the Churches of God into Barnes, Stables, Jakes, that is, he either doth himselfe, or causeth to be done (which is not an haire bredth to chuse) the same offices in Churches which are proper to Prisons, Stables, Jakes. And now heare the aggravation of his fact: He [*The Cavalier*] who maintain that Churches are not to be defiled, who holds that there is an holinesse in Churches, who condemnes, and would gladly destroy the Seperatist for his rudenesse even toward Church-implements, he the major part, nay the totall of whose devotion and religion it is to have God alone served in Churches, and with those Ceremonies which the Seperatist abhors, in short, he who had rather be a Papist, then part with such ceremonies. Secondly, yet he [*The Cavaleer*] not only unhallowes the Utensils of Churches, but profanes the Churches themselves, and for the manner and measure as bad, if not worse then the *Goth*, or *Turke*, for can a *Turke* or *Goth* doe more vilely then make a stable or jakes of a Church? Thirdly, his fact is aggravated by the time, and what is the time when the Cavaleer doth thus dishonour Churches? even when he fights to maintaine the honour of Churches, when he kills the Seperatist for tampering with something in Churches. Fourthly, He doth all this where his Maiesty resides, in an University, in the sight of the Reverend clergy, who have so constantly preached and written in the defence of the holinesse of Churches. Nay, fifthly, he is not only content to doe, and approve, and applaud this vile fact himselfe, but hath likewise corrupted the judgements of the grave Fathers of our Church, hath drawne them into the society of this crime, he hath got the lights of our Church to legitimate his black impiery. Sixthly, by his fact he hath violated all the Laws, and Canons in this behalfe like an arrant Seperatist. And lastly, all this he hath done, even whilest he is thoroughly resolved, and perswaded in conscience, that he ought to have done the contrary, nay when he knew that all his party are scandalized at the rudenesse of the Seperatist, which yet is not to be named the same day with this prodigious *Gothique*.

And now (my friend) what thinkest thou, how many bowes short is the Cavaleer off the sin against the Holy Ghost?

In the last place, let us ponder and ballance (as I promised to doe) these facts thus qualified as you have heard.

First,

First, then the Seperatist offends out of sillinesse and ignorance, and at least pretendeth conscience for what he doth, but the Cavalier in regard of his wisdom and knowledge doth all this even against conscience. Secondly, the Seperatist by his rudenesse offends onely the Cavalier his mortall enemy, but the Cavalier his owne party, his friends of whom he should be most tender. Thirdly, The Seperatist is offensive onely for not joyning with the Cavalier in some outward, and as the Seperatist is perswaded an indifferent part of Gods Worship, but the Cavaliers in that which he judgeth most necessary.

4. The Seperatist is offensive for running in Common with the Cavalier, but the Cavalier takes in horses, and lets them runne in Common with the Groomes in Gods House, as at *Kingston, &c.*

5. The Saperatist cannot be perswaded that he violates any Law of God or man, but the Cavalier knowes that he violates all Lawes.

Lastly, the Seperatist is frequent in the service of God at home, and at Church he will heare Sermons, but the Cavalier serves the devill at home, and his revenge and his horses at Church; and now let my Cavalier, who is not drunke or mad (if any such may be found) judge whether is more prophane and scandalous, He, or the Seperatist.

How gladly would I learne what the most profound Cathedrall Doctor in *Oxford* could Answer to these Reasons, what evasions they could excogitate, for reconciling the practise of their Patrons with their acknowledged Doctrine.

But alas! what reason hath any man at this time, of all times, to expect subtilties from *Oxford*, where before the King came thither, when Sacke abounded in their Tavernes, the height of judgement was but some frothy *Nonfence* raptures of wit, but since (God knowes) by reason of that long unhappy divorce betweene their braines and the spirit of Sacke, nothing hath flow'd above the sad complexion of dull Ale, and Colledge Taplash.

Neverthelesse though I utterly despaire of satisfaction from them, I will be so courteous as to lend them a word of Counsell, and to wish them capable of it, and it is this: That since the world is so offended with this beastly fact of their Minions, and disappointed of all just and reasonable Apologies for it, from themselves, they would exhort very earnestly the Cavaliers, and others whom it may concerne, to play an after-game of Repentance and Reformation, so that at least they might skin over that wound which they cannot heale.

The Church Story not impertinently to this purpose, makes mention of a *Morissian* Prince (as I remember) called *Cabares*, who pursuing the *Goths* and *Vandalls* with an huge Army, still in his passage as he went, cleansed all
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those Churches, which that impure Nation had defil'd; and would it not be an exemplary peece of piety, and much tending to the honour of your party with posterity? First, if the Cavaliers would in their hands, or mouthes, or any other more fitting way carry out the filth of those Churches, which by a more than *Gothish* impiety they have defiled; and then secondly, if the Lordly Cleargy would humble themselves so low as to come after the Cavaliers, and with their Cathedrall Beesome-like Beards sweep them; and so much be spoken touching our first Question: the second was,

Whether Churches thus prophaned, and fallen from Grace and holinesse are not by the Bishops to be consecrated.

Of which Question with all manner of expedition: First then the Puritans here, so much he is for holinesse, would, I warrant you, goe neare to hold they ought, if he thought,

1. First, That there were no neede of consecrating Churches.
2. Secondly, that any holinesse were stampt on Churches by the Ministry of Consecration.
3. And thirdly, that Churches could fall from Grace or holinesse, once received, but holding neither of these, its probable that his iudgement stands for the negative.

Secondly, on the other side the *Cathedrall* Doctors maintaining with one consent; 1. A necessity of Consecrating Churches. 2. Undiscernable Characters of holinesse impressed on Churches. 3. Falling from Grace in the best Saints of God, much more inanimate Churches must in reason be thought to hold the affirmative, and that Churches thus defiled ought to be reconsecrated, especially considering,

First, That Consecration of Churches is an holy and heavenly Work, which begets an high and reverend esteeme in the people; for say the people, the Bishops must needs be eminently holy men, who can make dead Churches holy, and therefore at this time when Bishops have beene much vilified, all occasions should be catcht at, for a reingendring in the people a reverentiall conceit of these holy Fathers; and therefore reconsecration not to be past by.

Secondly, Considering that it may chance to be scandalous, and to their brethren of the Church of *Rome*, not to have these unhallowed Churches (though in pollicie made so at their instigation) reconsecrated, of whose consciences they ought to be very tender, in requitall of their bowells of compassion towards the Bishops cause lately in much jeopardy to have beene consumed

consumed by the fiery zeale of the Schismaticks, had not that holy man of *Rome* and his agents bestirred their stumps, and brought more than holy water for the extinguishing of that flame.

3. Thirdly, considering that the Consecration of a Church, which is no great labour, and brings no benefit at all, either to Auditors or Spectators (which is at length to be thought on, least the People by the Bishops meanes grow too Holy, and too knowing, as of late it fell out, both to their shame and smart) will save the good Father a Sermon for that weeke of Consecration, which is well saved, especially since experience hath atought the Church of late, that Sermons have done so much mischeefe.

4. Fourthly, considering that at the reconsecrating of every Church, there ought to be a consecration Dinner at the charge of the Parish, which will be comfortable both to his Lordships old corps and no false Latin in his purse by saving a meale after these hard pinching times, which had almost exhausted all, and *tantum non*, brought *rem ad repem*, that is, brought his good Lordship within a close or two off the Beggar.

Lastly, considering that so few Churches are in these peevish times erected, and therefore though there be no great need (supposing Churches cleansed and swept as was above advised) of reconsecration of them, yet least the holy Father should forget the trick of it, and so the Country People, in case there be at any time an occasion of consecration, and the boyes should have matter ministred unto them to laugh at his Lordship, when possible he should be (through disuse) to seeke what to doe next.

Yet notwithstanding all these strong reasons for the reconsecration of Churches, it seemes not onely expedient but necessary not to reconsecrate them. 1. In case the Kings Maiestie or the Queen, or the Privy Councell, or the Chiefe Prelate then in highest place, do not approve it. 2. In case there can be no consecration dinner, or a poore one. 3. In case the Church of *Rome* declare to the contrary. and Lastly, in case his Lordship be decrepit, and cannot trample about all the time without danger of having a fit of the gout, or stone, and then it shall be thought sufficient that his Lordship either omit the duty, or consecrate onely the new Boards, Poasts or other Utensills, which were not before consecrated, that so a greater good may be consulted. *viz.* his good Lordships ease, and indeed were I freely to give my Judgment, this much (if any thing at all were to be done) would be enough, for my private opinion it is (gentle Reader pardon me that I tell not from whence I had it, untill I know my Authors pleasure from whom I had it, whether I may reveale it) that consecration is a kinde of Baptisme, and therefore should not

be iterated, least wee simbolize too farr with the cursed Anabaptist, and therefore onely the new parts of a Church should be consecrated, no part reconsecrated, and yet in this new way there are new difficulties, not a few, as if Consecration be a kind of Baptisme, why should not a man, who hath beene Baptized in his infancy, be rebaptized when he is growne a greate Lubber, and hath gotten much new flesh about him, as well as a Church receive consecration in the new parts of it; and many more such difficulties I could with more ease conjure up then put them downe againe, but I beleeeve such are niceties, which a man may be ignorant of, or else Holy Church will hereafter resolve them, if we can have the patience to waite her leasure, and so I shake hands with this perplexed Case touching the reconsecration of unhallowed Churches.



FINIS.



